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A Pilgrim Visits Concord: The Calvin Greene Diary, Part I (1863)

W. Barksdale Maynard

Thoreau scholar Tom Blanding recently did me the great favor of reading the manuscript of my forthcoming Oxford University Press book, *Walden Pond: A History*. In Chapter 7 I quote Calvin Greene, a visitor to Concord in 1863 and 1874, and the correspondent whose request for a photograph led to Thoreau's 1856 sitting for the Maxham daguerreotype. Blanding remarked in the margin that Greene's diary is "so charming and informative that I would have liked to see more of it. He always seems to me the prototypical pilgrim." Space limitations precluded my giving lengthy extracts in the book, but this two-part article reprints the diary in its entirety for the first time.

Calvin Greene, of Rochester, Michigan, annotated his personal, 1854 copy of *Walden*. On 30 May 1897 he transcribed onto the blank pages at the end of that book his earlier diary accounts of twice visiting Concord. Greene's *Walden* is today part of the General Rare Books Division of the Department of Rare Books and Special Collections of the Princeton University Library. It is published here with permission of the Princeton University Library.



Extract from diary kept on 1st Visit to Concord, Mass. in fall of 1863.

Aug. 31st—Left Rochester N.Y. 8 1/2 O.C. P.M. for Boston—Took a Sleeping Car & thereby got some sleep

Sept 1st Arrived at Albany about 4 O'C A.M. Cross'd the river & took cars for Boston—Springfield route—Have felt rather faint during the day (from a severe attack of cholera morbus night before last) & little inclined to eat anything—Arrived at Boston near 3 P.M.

Some of the scenery from A. to B. was new, grand & inspiring to me—such prospects among the mountains, occasionally! & such riding down those vallies with the sharp echo of the Engine whistle every few minutes! The plunging down a mountain gorge of a wild, bellowing bull is no name for it. (One of these vales, on the left shore of the Connecticut river, that we passed through, I thought might be the one that Thoreau ascended &, among other incidents, met the Man Rice—"rude as a fabled satyr"—that he mentions in Tuesday "Week"—But later on Miss T. thought I was mistaken)

Left Boston for Concord about 4 P.M. & arrived here (C.) near

5 Oc. Stop'd at the Middlesex House. (Soon after went across the way to a book store & got a No. of "The B. Commonwealth" & on 1st page found for the 1st time T.'s poem, "The Departure" "In this roadstead I have ridden" &c I accepted it as a sort of note of introduction meant for *me*—)

* This appears like a quite orderly staid N. E. town, & somewhat reminds me of Oberlin O. 20 years ago. I, somehow, feel a singular contentedness, & as if my good genius had, for the time, got the upper hand, of all obstacles & alone presided—

Intend going about—in the morning—and viewing some scenes & places more dear to me than I can well tell, if my health will permit.

Sept 2d After breakfast, went into the "old" & "new" burying grounds, then to the new Cemetery—"Sleepy Hollow"—The ground is rolling & finely shaded with pines & oaks. Did not find what I was in pursuit of—Enquired of a man at work there, where the T.'s burying place was—He said at the "new" grounds—I enquired also if I pronounced the name "Thoreau" right—Went to the place specified & found one grave with headstone marked "John Thoreau Jr." & other near by newer & unmarked—Then left for the Walden woods by the old Lincoln road. Found the Pond, Bean-field, & house site. (The latter was easily done, with this vol. in hand & a reference to "Plan" facing p. 207. Then pacing off about 15 rods from the pond-side to "house"—)

The "beanfield" is now growing trees—pine, b[i]rch &c in rows—quincux order—A fine sight. P.M. to the old Battle-ground out back of the old "Manse"—found 2 other men there on, seemingly, a similar errand as myself—One of them read off the inscriptions on the monument in a clear, loud manner, bordering somewhat on the pompous. After sup[p]er at hotel, call'd upon the T's Mother & Sister. Found them rather expecting me. Was made quite welcome, with urgent request to get my things from hotel & stop with them. Did so—They are decidedly bright appearing women—The mother, should say about 65, & daughter 40—of age—The conversation drifted readily about the son & brother—Mr. W. E. Channing called—& plan'd a walk tomorrow—Found him sociable & attentive—During the eve. more about Mr. T. last sicknes[s]. His mother says—"Why, this room (their parlor,) did not *seem* like a *sickroom*!"—My son wanted flowers & pictures & books all around here—& he was always so cheerful & wanted others to be so too, while about him! And during the nights he wanted the lamp set on the floor—(footlights?) and some chairs

Contents

Whence Thoreau, New Mexico?	2
Thoreau Manuscript Leaf Found at N. C. Wyeth Studio	3
<i>Waldeena</i> : Thoreau's Lost Novel?	4
Thoreau and Wood Heat	5
Abstracts of Papers Delivered at MLA Sessions, December 2002	5
Annotating the <i>Jesuit Relations</i> , Park II	6
Notes & Queries	9
Additions to the Thoreau Bibliography	12
Calendar of Events	15

placed around behind it (actors?) *so that*, in his waking or semi-sleeping hours he could somehow amuse himself"—&c (That imagined drama could not have been of the tragic sort. I think it might have been, rather called, a *Pathetic, Divine Comedy*.)

Sept 3d Fitful sleeping last night! Too full of thinking—This A.M. with Miss T. called upon Mr Alcott. Had a fine interview with him. He talked about Carlyle, Thoreau, books, his own experience &c—I did not see his daughter—Louise—She had just come home sick from the army hospital at Washington & had lost a part of her hair (which she claimed she laid upon the altar of her country) & so was unpresentable—This P.M. Channing & I took our walk—Went off to the S.W. of the village (on "the old Marlborough road" I think) & finally struck the Concord river in a curve where C. said he & T used to go in a bathing. C. wanted to repeat it. I let him while I took notes—The opposite & sunward bank is lined with thick growth of Evergreens which cast their dark shadow into the water below. The faint tremor on its surface gave the appearance of an inverted forest seen through a slightly frosted huge plate of glass.—From here we went up on to the Concord Cliffs—C. showed me the "Hollowell Place" & "Baker Farm" & where John Field the Irishman once lived—then to Walden Pond, through a growth of young timber where C. showed me a patch, a rod sq. or so of "American Yew," (resembling Juniper) which he said that Thoreau was very partial to, not showing it to every body. From the pond & house plot—(The building has been moved away some 3 miles north) through the quondam Beanfield to the Lincoln road where following north through a hollow C. pointed out to me a few rods away "Brister's Spring" where I went, lay down & took a good, cold drink of water to the memory of the writer who has given it consequence.

Sept 4th. At home with the family—P.M. went with Miss T. up N.W. on to the hill, (Neshawtuck). A fine view—Ponkawtasset off to the N.? a mile or so. The Assabet at the north of us winding its way to the Concord river below. The old North Bridge—The old Monument—near by, & the village spread out in its beauty, &c, &c.

Sept 5. A.M. Took a ride with the 2 Misses T. maiden aunts of Miss Sophia T. & herself—4 of us in all. Called on Mr Hosmer—not at home—Then on Mr Platt, a pleasant time with them—Afterward drove to Mr Bull's home—He was the originator of the Concord grape—that I had already sent for. Mr. B. I found a splendid talker & an Enthusiastic garden man—P.M. Went alone to W. Pond, took a bath in it, called at the patch of Am. Yew again, the cliffs also—Evening with the T's—at their home.

Sept 6th Sunday—before breakfast, visited the "new" burying ground. Found T's grave—Returned & after breakfast took quite a walk N.E. of the town mostly in the woods. (I have, doubtless, crossed & recrossed the dear absent man's pathway so many times in this morning's trip!) Found on return that Mr Hosmer had called at the T's to return my call yesterday A.M. Went soon after dinner & called upon him till Channing came pr. agreement, to go farther N.E. to visit the "Eastabrook Country" (they call it) & take a look at the Thoreau Hut, where it had been moved to, yrs before this. Took a memento—a broken shingle, as a fitting emblem. Here is the field of boulders, some 8 to 10 feet high and such clumps of barberry bushes!

Evening at Mrs Horace Mann's, with Miss T. Met, there, Miss Peabody (Elizabeth) Mrs M's sister, also, her oldest son who went with T. on his trip west in 1861 for his health—Found the young man much engaged in the study of botany—Show'd me his

\$175.00 microscope & something of its power—Miss P spoke very feelingly & freely of Margaret Fuller of blessed memory—

7th Sept Arose rather early this morn & took a walk westward some 1 1/2 mile to a mill on the Assabet—On returning found a branch from a young maple already turned fire-red—a part of which I broke off & brought back with me & threw up on to the side toward the house, of an Evergreen. It caught Mrs T's eyes—after breakfast, & she went to wondering what it meant. When I showed her, she exclaimed, "There that was just like my son, Henry"—I could'nt help but feel a little flattered—

P.M. Took a ride up the Assabet with Mr Sanborn. That was a very pleasant interview—Mr S. seemed so easily to make it such. He talked so kindly & well of Mr Thoreau. After this, called upon Mr Alcott—Also upon Mr Emerson with C. Pleasant 15 or 20 minutes interview. Mr E enquired if I knew much about the Mich. University—spoke in high terms of Pres. Tappan. Asked if the young men of the west were not, some of them, at least—seeking for more light & truth—&c. After dinner, bid the Thoreaus' good bye, Mrs T's Sister weeping at the foot of the stairs from her room above! It was a tender leave-taking—Then to Boston & put up at the Parker house—&c, &c, &c—

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Whence Thoreau, New Mexico?

Randall Conrad

If you thought there were only two ways to pronounce *Thoreau*, or if you ever wondered why the only official community on Earth named after Henry Thoreau seems to be a hamlet in New Mexico, read on.

In fact, Thoreau (New Mexico 87323) was not named after Henry, although there will always be people who insist that it was, according to a privately published local history, *Thoreau: Where the Trails Cross!* by Roxanne Trout Heath (1982).

Lying midway between Gallup, the Enchantment State's "Indian Capital," and Grants, which bills itself as the "Uranium Capital of the World," Thoreau (pop. 4,000) thrived at first on lumbering and railroad freighting, shrivelled during the Depression, and was resurrected by uranium mining.

Originally, the spot now called Thoreau had a Native

American name derived from the Navajo for “little prairie dog” (or “prairie dog grease,” depending on your interpreter). The rodents’ holes were “a threat to horses and cattle, and they chewed the grasses down to the ground,” recalls Navajo oldtimer Tom Henio.

Euro-American folks interviewed in the book say that when their forebears settled here, the town was first named Mitchell after one of its lumber barons. After the turn of the century, it was being called Thoreau—after Mitchell’s bookkeeper, thinks “Fats” Tietjen, who was a boy at the time. Or after a contractor who built that section of the railroad, according to other oldtimers.

On the other hand, Anna Radosevich, twenty years a schoolteacher, points out how troops of the U.S. Army in the 1860s would pitch their tents in the town and states that Thoreau was the name of an Army paymaster.

Those schoolteachers, though!—they always will stick some hifalutin’ historical footnote on things. The final say belongs to Billy Navarre, a Depression-era alumna of Thoreau’s high school:

“Well, these teachers in Thoreau tried to establish connections between Henry David Thoreau and the town. So the teachers pronounced the town ‘Tha-row’ and we continued to call it ‘Tha-row’! Those teachers could never get it across, because it was wishful thinking on their part. It would have given Thoreau prestige.”

Thoreau Manuscript Leaf Found at N. C. Wyeth Studio

W. Barksdale Maynard

A manuscript leaf from an early lecture draft of Thoreau’s famous essay “Walking” has been discovered in the historic studio of painter N. C. Wyeth at Chadds Ford, Pennsylvania. The leaf, which has writing on both sides, was tipped into the front flyleaf of volume one, *A Week on the Concord and Merrimack Rivers*, of a twenty-volume set of the 1906 Manuscript Edition of *The Writings of Henry D. Thoreau* (Boston and New York: Houghton Mifflin). According to Christine B. Podmaniczky, Associate Curator of the N. C. Wyeth Collections at the Brandywine River Museum, Wyeth’s daughter Ann Wyeth McCoy remembers her father receiving the set from her mother as a gift at Christmas or for a birthday when she was about fourteen or fifteen years old, which would have been about 1930.

Each of the six hundred and twenty sets of this edition (of which this is set number 281) had an original Thoreau manuscript leaf or half-leaf tipped into the flyleaf of the first volume. Although each set states that “600 copies” of the set were published, there were actually six hundred *numbered* sets and an additional twenty *unnumbered* sets, most of the latter of which were given the designation “X Publisher’s Copy.” To complicate matters further, when Houghton Mifflin first conceived of the Manuscript Edition, it apparently planned to publish five hundred sets and therefore purchased five hundred manuscript leaves from E. Harlow Russell, who had inherited Thoreau’s manuscripts from H. G. O. Blake. When the firm expanded the print run to six hundred twenty sets and was unable to purchase additional manuscript leaves, it was forced to cut about one hundred twenty of the original five hundred leaves in half, which is why many of the sets—about two hundred thirty-five of them—had half-leaves

instead of full leaves tipped into them.

The present manuscript (Collection of the Brandywine River Museum; Bequest of Carolyn Wyeth, 1996) was discovered by Thoreau Society members Phyllis Cole, Charles Cook, and Barksdale Maynard on 14 August 2002 during a visit to the Brandywine River Museum, which is devoted to the paintings of N. C. Wyeth (1882–1945) and his son Andrew Wyeth, and which is located near the former artist’s studio. The text of the newly discovered page corresponds closely to Thoreau journal entries of mid-November 1850 (PJ3:139, 141) and refers in part to his favorite walking direction, southwest.

N. C. Wyeth, born in Needham, Massachusetts, was a devoted Thoreauvian and illustrator of the 1936 volume of Thoreau extracts, *Men of Concord*. He felt a strong mystical bond with the Transcendentalist writer, as suggested in his haunting painting, *Walden Pond Revisited* (oil, ca. 1932; tempera, 1942). By strange coincidence, Wyeth’s son Andrew was born on the day of the Thoreau Centennial, 12 July 1917.

The text of the newly discovered leaf reads as follows:

A people who would begin by burning the fences and let the forest stand! ~~Methought~~ I saw the fences half consumed—their ends lost in the middle of the prairie, and some worldly miser with a surveyor looking after his bounds,—while heaven had taken place around him, & he did not see the angels going to & fro, but was looking for an old post-hole in the midst of Paradise. I looked again, & saw him standing in the middle of a boggy stygian fen, surrounded by devils, & he had found his bounds without a doubt—3 little stones where a stake had been driven—& looking nearer I saw that the prince of darkness was his surveyor.

What is it that makes it so hard to determine sometimes whither we will walk? I believe that there is a subtle magnetism in nature to which if we unconsciously yield ~~to its influence~~ [interlined: “to it”] will direct us aright. It is not indifferent to us which way we walk. There is a right way, but we are very liable from heedlessness and stupidity to take the wrong one. ~~Of course it is a walk in our paradise that we would take.~~ We would fain take that walk, never yet taken by us, through this actual world, which is a perfect symbol of the path which we love to travel in the interior & ideal world. [interlined: “&”] Sometimes, no doubt, we find it difficult to choose our direction, because it does not yet exist distinctly in our ideas.

When I go out of the house for a walk, uncertain as yet whither I will bend my steps, and submit myself to my instincts to decide for me, I [interlined: “find, strange as it may seem, that I”] finally and inevitably settle south west—toward some particular wood, or meadow, or deserted pasture or hill in that direction. My needle is slow to settle; my compass varies a few degrees, and does not always point due south-west, it is true, and it has good authority for this variation, but it always settles between west and south-south-west.

Do what nobody can do for you—. Omit to do every thing else.

Thoreau, entry in Journal after 29 July 1850

Waldeena: Thoreau's Lost Novel?

James Dawson

Although there has long been a rumor that Thoreau may at one time have planned to write a work of fiction, nothing more than hearsay has ever surfaced to substantiate the rumor. In my capacity as a dealer in old and rare books, I often buy collections of books and various ephemera from many locations around the country and, sometimes, around the world. In late-February 2002 I bid on a box of books being auctioned off in Sharon, New Hampshire. When the box arrived on April 1st, I was astonished to find it contained a tantalizing piece of evidence that Thoreau might indeed have planned to write a novel.

The apparently untrimmed single leaf measures 8¾ x 11½ inches and is printed on a cream-colored wove paper. There is no watermark or pressmark. Surprisingly, the leaf appears to be a printed title-page proof of a novel obviously based on Thoreau's stay at Walden Pond. The typography, the design layout, even the general architectural features of the house in the woodcut greatly resemble those featured in the first edition of *Walden*. In fact, they're darned near identical! But there are some differences, as can easily be seen by comparing the image here of the proof's print area with the familiar title page of *Walden*.

This fascinating new title-page proof was laid between the back endpapers of a scrap book containing a variety of botanical and ornithological observations dating from the early to mid 1850s and signed by one "S. T.," who is not otherwise identified. This person might be Thoreau's aunt Sarah Thoreau. Perhaps it was Mrs. Sarah Tyndale of Philadelphia, whom Thoreau met while staying at the home of Bronson Alcott's Brooklyn friends, the Mannings, on 9 November 1856. Or perhaps "S. T." was Thoreau's distant cousin, Samuel Thatcher, Jr., whose move to Minnesota to improve his lungs had probably prompted Thoreau's Minnesota trip of 1861. (For each of these candidates, see Walter Harding, *The Days of Henry Thoreau: A Biography* [New York: Dover, 1982], pp. 11, 21, 112; 372, 373; and 445, 447. I must mention, however, that the handwriting and manner of expression for some of the botanical notations suggest that this was the production of a woman, not a man. But I confess this is a highly subjective judgment.) Also laid in this notebook were seventeen pressed botanical specimens, a sheet of handwritten music, and twelve newspaper clippings, only four of which are identified (the *New-York Daily Tribune*, undated, and three Boston newspapers, all undated except one, dated 13 April 1855).

According to the foremost authority on Thoreau, Harvard graduate and (after 1855) fellow Concordian Franklin B.

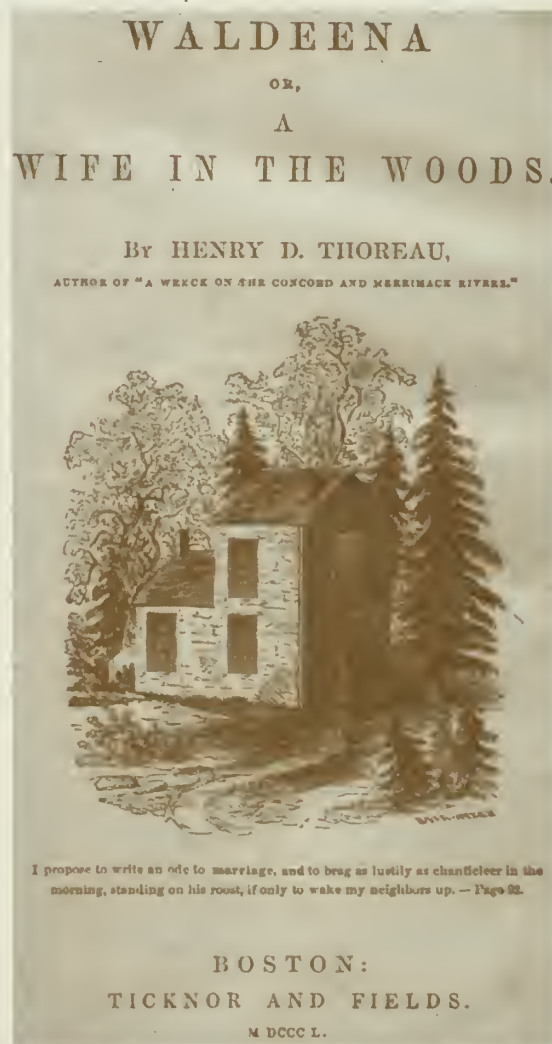
Sanborn, Thoreau during the early 1850s had been deeply disappointed by the failure of his first book, *A Week*, and had been frustrated by his inability to get *Walden* published. Sanborn suggested that these two considerations very likely combined with the debt Thoreau had assumed by underwriting the publication of *A Week* to prompt him to try his hand at a fictional account of his famous sojourn at Walden Pond. Perhaps a timely acceptance of *Walden*; or, *Life in the Woods* by Ticknor and Fields, and the prospects of that book's success, caused Thoreau to give over his plans and destroy all but the newly discovered title-page proof of his novel. In any event, this new discovery would seem to vindicate Sanborn, whose suggestion had previously been thought entirely fanciful. Also vindicating Sanborn is the provocatively amended title of the novelist's commercially disastrous first book: "*A Wreck on the Concord and Merrimack Rivers*."

In any case, the title-page proof suggests that for fictional purposes Thoreau inverted his idealistic musings on love and friendship in *A Week*, and set about writing what would appear to have been a romance (or perhaps matrimonial?) novel with a heroine named Waldeena. In this abortive novel Thoreau apparently aimed to celebrate a matrimonial life beside the now-famous pond rather than a solitary life in Nature. The alterations to his sister Sophia's drawing reflect the revised-story line by featuring a dwelling that would accommodate a spouse, at least, and perhaps even a child or two, if the story line headed in that direction. Also, the cut-line on the title page has the author

bragging lustily to wake his neighbors up—to the enchantments of marital bliss, we may presume, although the intended audience would probably have been female readers across the country rather than the general population in Concord.

This sole surviving page is a fascinating testament to what certainly would have been an astounding career change for Thoreau. Could he have generated a novel that would have competed with the likes of Edward Eggleston, Rhoda Waterman, Maria Edgeworth, or maybe even Emma Southworth? And how might this new bit of evidence, with all of its intriguing psychoanalytical implications, affect the accepted view of the "Bachelor of Nature"? What's more, why did Thoreau not follow through with his plans and publish the novel? Might he have assumed that *Walden* would be so popular that he would not need the royalties that a pot-boiler might provide?

Whatever his reasons for abandoning *Waldeena*, no evidence exists that Thoreau ever again responded to the call of the Muse of Fiction. Perhaps he was writing reflexively, thinking about his abortive novel, when he asserts in the chapter "Reading" of *Walden*, "The next time the novelist rings the bell, I will not stir though the meeting-house burn down."



Thoreau and Wood Heat

Gerard I. Kenney

[**Editor's Note:** This article, which appears here with the permission of the author, appeared as a "Guest Editorial" in *Harrowsmith*, 9 (September/October 1977): 4, and was reprinted under the title "Final Touch" in *Reader's Digest*, 113, no. 679 (November 1978): 116.]

On certain clear fall evenings when our family lived on the farm, a special calm would come over our valley. When supper was over and the dishes washed, I would sometimes wander alone into the woodshed behind the house and gaze upon my woodpile with the same affection Thoreau must have felt—the same feelings brought on by the sight of a root cellar full from the fall harvest or a larder well stocked with meat and preserves—a feeling that one is secure for yet another winter, that one's preparations have been taken care of. With the woodshed full, there was a certain peace of mind.

As I felt the solid chunks of split sugar maple, my mind would wander back to the previous winter when I was thinning the sugar bush. I found that I did not cut down a maple without feelings of sorrow—feelings that were softened, but not completely dispelled if the tree was diseased or broken.

The big maple's only fault was that it was growing at a sharp angle from the vertical and that there were vigorous, straight trees growing close by. Thinning was necessary.

When the Romans thinned a grove, the rule was "A pig is to be sacrificed, a prayer uttered." I knew how they felt as my saw dug into the big tree's bark. It was healthy and the wood was sound.

The maple came down with an awesome crash and a violent shuddering of its branches when it struck the forest floor. The first saw-cut I made through the now prostrate trunk passed down the middle of an old tap-hole bored many years ago by some unknown syrup maker. It was now completely surrounded by solid sapwood as the tree had healed itself and buried the scar deeply under its skin as it grew. I counted eighteen rings covering the scar and what might pass for a prayer found its way to my lips.

It was not a warm day and the snow lay deep, but cold was not a problem as I dismembered the old giant. I thought of Thoreau when he said of some stumps that he had chopped into firewood, "They warmed me twice, once while I was splitting them, and again when they were on the fire, so no fuel could give out more heat."

My musings in the shed brought me forward to the coming winter when the big maple would warm me a second time. There was a feeling of security in knowing that neither fuel shortages nor power failures could prevent the big tree from giving up its vital heat to keep our home snug.

Thoreau's stumps warmed him twice, he said, but I don't think he did them full justice. Surely they warmed him once more from within when the heat of his frugal meals cooked on their embers suffused his body. And I claimed even a fourth warming when I soaked in the tub and the big maple's warmth seeped from the steaming water into my muscles and bones, adding a final touch to the feeling of satisfaction that comes after a winter's day of hard physical work.

No fuel could give out more heat.

Abstracts of Papers Delivered at MLA Sessions, December 2002

[**Editor's Note:** The Modern Language Association convenes each year between Christmas Day and New Year's Eve, and at each of these conventions the Thoreau Society sponsors two sessions. We present below abstracts of two of the presentations delivered on 29 December during the first of those sessions and abstracts of all three of the presentations at the second session, which took place on 30 December.]

SESSION I: "TRANSCENDENTAL COSMOPOLITANISM"

Wai Chee Dimock, Yale University: "Planetary Time in Concord"

What scale of analysis should be brought to bear on American literature? This paper argues that we need to move away from a nation-based paradigm, towards duration and extension planetary in scope. Thoreau is a case in point. The idea of "civil disobedience" owes much to his dialogue with the *Bhagavadgita*, a Sanskrit text from the second century B.C.; its subsequent adoption by Gandhi further affirms its global sphere of action.

Noelle Baker, University of Wisconsin, Oshkosh: "'Break Every Bond': Transcendental Cosmopolitanism in Providence, Rhode Island"

This paper considers the ways in which Transcendentalism afforded intellectual power to average women. It examines in particular the movement's cosmopolitanism, its fostering of an "active soul" forged both through resistance to and integration with other national cultures and literatures. Sarah Helen Whitman, Anne C. Lynch Botta, and Rhoda Mardenborough Newcomb all lived in Providence, Rhode Island, between 1838 and 1845. Active reading and thinking on transnational and transhistorical subjects enabled them to work together as literary critics—a shared project aided significantly by Margaret Fuller's residence in Providence (1837–1838) and by models provided by other international female figures associated with philosophical idealism. These women's participation in the Providence Coliseum Club, Anne Lynch's "Coterie," and their association with Margaret Fuller encouraged them to enlarge their woman's sphere beyond nationalism and the most common genres for antebellum women writers (fiction and poetry). Whitman, Lynch, and Newcomb became productive essayists—engaging in international idealism across historical eras and spanning Eastern and Western cultures, without the nationalistic fervor to validate and enshrine the American author propounded by many of the male, professional critics of the time. Such examinations can allow us to compare the ranges of approaches with which average antebellum women (both in private letters and journals as well as published works) critiqued the literatures and cultures of international figures. Breaking the bonds of culture, nation, and genre enabled average American women to become, truly, a transhistorical and transnational Woman Thinking.

SESSION II: "EMERSON, THOREAU, AND THE POLITICAL LIFE"

Eric Wilson, Wake Forest University: "Emerson, Thoreau, and Public Things"

A recent collection of essays on the "political" Emerson, entitled *Emerson's Dilemma* (2001), explores the tension between Emerson

the transcendentalist and Emerson the reformer—between the self-reliant contemplative, and the communal activist, the idealist haunting the palaces of thought and the pragmatist working to abolish injustice, the airy poet and the rhetorician of the agora. Though this collection ably examines the complex mergers and rifts between these two Emersonian currents, it fails to address an important third tendency integral to Emerson's constitution: his passion for natural philosophy. In neglecting this drift, *Emerson's Dilemma* resorts to the reductive bifurcations that have plagued Emerson studies for decades. To exclude Emerson's scientific middle—to present him as either a philosophical idealist or a reformer—is not only to ignore a key element of his work but also to overlook a major influence on his political thinking. Thoreau has frequently suffered the same splits and reductions. Critics have tended to cast him as either a nature mystic or a political theorist and thus have neglected the relationships between his concrete senses of nature and his theories of public virtue. Accordingly, in this talk I explore connections between science and politics in Emerson and Thoreau. I pay special attention to how these writers' observations of things inform their visions of ideal republics. Espousing public things, Emerson and Thoreau both call for a "non-representative government": a civic body that resembles a natural event in presenting the unrepresentable, patterning the ungraspable, and merging the irreconcilable.

**Jennifer Gurley, University of California at Berkeley:
"Thoreau, Emerson, and Socrates"**

This paper considers whether Thoreau was right when he suggests, in *Walking*, that we are removed from politics when we are removed from town. I argue that Thoreau's narrative walk is not a guidebook for returning ourselves to the woods, but a metaphor for assessing our actions as creatures of society. Thoreau's "Walking" (like *Walden*) offers us rather a perspective—gives us a view of ourselves from outside the circles we normally walk. We should not read "Walking" merely as a reverie off the civilized road, as instruction for rebecoming merely creatures of nature, for not all of us—and I think Thoreau knew it—have the social, economic, and/or political right to leave the beaten path. Thoreau has a particular class mobility which allowed him to *choose* to see himself as merely a man of nature, as he represents himself in his allegories. I explain that he learned such awareness from Emerson, who learned it from Socrates.

Annotating the *Jesuit Relations*, Part II

Bradley P. Dean

In the first installment of this article I pointed out that the Harvard College Library during Thoreau's time had in its collection thirty-five of the original "Cramoisy" volumes of the *Jesuit Relations* and that Thoreau had borrowed those volumes on eleven separate occasions between October 1852 and May 1858. While that assertion is true for the most part, I will need to qualify it a bit to make it useful to those interested in looking more closely into Thoreau's reading of the *Jesuit Relations*. By 21 June 1858 he had actually read *forty-one* separate sources that he referred to as "Jesuit Relations," and all forty-one of those sources he either borrowed from or consulted at the Harvard College Library. But,

of course, they were not *all* "Cramoisy" volumes. Confusing. Fortunately, however, Thoreau left his own record—both of Harvard's holdings of *Jesuit Relations* and of his reading of those forty-one sources. In the third and final installment of this article I will present that record and describe it in some detail. In this installment, however, I will describe the *Jesuit Relations* and explain how Thoreau learned about them.

According to the *Catholic Encyclopedia*, "The collections known as 'Jesuit Relations' consist of letters written from members of the Society of Jesus in the mission field to their superiors and brethren in Europe, and contain accounts of the development of the missions, and the obstacles which they encountered in their work."¹ Broadly speaking, there were three kinds of "Relations": private letters intended to be read only by the addressee, institutional letters intended to be read only within the Jesuit order, and public letters intended for publication to the general public. The latter may more accurately be described as annual reports than letters, and these were usually composite documents, written by more than one hand, edited and partly composed by the superior of the principal mission, which for our present purposes (the Jesuits maintained missions in many other countries) is the mission of New France or Canada during the years 1611–1612, 1626, 1632–1674, and 1675–1679. The missionary responsible for each region or field of the mission (the Huron field, for instance, or the Montagnais field) sent a report each summer to the superior of the mission in New France, who edited the reports he had received, added his own report, and each September put the completed manuscript on a ship bound for France. These annual reports or "Relations" were addressed to the Jesuit's procurator in Paris, who had authority to revise the manuscript before sending it to the printer.

The authors of the *Jesuit Relations* lived with the natives, were well-educated and observant, and generally wrote about their experiences with considerable verve in a disarmingly simple, straightforward style. Their topic—often harrowing adventures amidst (and sometimes torture and even death at the hands of) strange, exotic peoples in what was then literally a New World—ensured that their *Relations* would be enormously popular among their readers, the aristocratic and educated merchant classes of Europe, particularly France. And because the Jesuit missionaries described the natives in great detail and before the natives had been much affected by contact with Europeans, the *Jesuit Relations* are enormously valuable resources to anyone interested in (as Thoreau described his own "scientific" interest in a letter of 19 December 1853) "The Manners & Customs of the Indians of the Algonquin Group previous to contact with civilized man" (Thoreau, *Correspondence*, 310).

The first two efforts by the Jesuits to set up missions in the New World (1611–1613 in Acadia and 1626–1628 in Quebec) proved abortive, the first being routed by the Virginian Samuel Argall and the second failing with the defeat of the French forces at Quebec by the English. Nonetheless three *Relations* emerged from these early efforts, two by Pierre Biard, published in 1616 and 1618, and one by Charles Lallemant, published in 1627. (There is no evidence Thoreau read any one of those three.) The Treaty of St. Germain-en-Laye in 1632 restored Canada to the French, and on 5 July that year Father Paul Le Jeune arrived in Quebec to set up the Jesuit mission once again in New France. His "*Brief Relation*" of 1632, published in Paris the following

year, is commonly regarded as the first volume of the famous "Cramoisy" series, which extends to the *Relation* for 1671–1672 (published 1673). (Harvard did not own the *Brief Relation* of 1632, so it was not among the forty-one *Relations* Thoreau read.)

The Roman Catholic Church in 1673 banned the publication of missionary activities without prior permission from the Vatican, and ecclesiastical politics of the time made securing such permission virtually impossible. So publication of the *Relations* was effectively suppressed. Recent historians have suggested that there were also commercial reasons for discontinuing publication of the *Jesuit Relations*; generally, the curiosity of Old World readers about the New World had been sated by 1673 and was being replaced by an increase of interest in China and the East. In any event, the Jesuit superiors in New France continued to compile "Relations" for several years after 1672, but those remained in manuscript until interest in the *Jesuit Relations* was revived in the mid-nineteenth century.

Despite the great popularity of the *Jesuit Relations* from 1633 to 1673, only a few dozen volumes appear to have been published each year, and even those were most often published in two or three small print runs. This statement may seem paradoxical, but books in the seventeenth century were so difficult to manufacture, and therefore so expensive, that great quantities of even the most popular books were never printed. As a consequence, those few books that were printed necessarily had to serve whatever readership existed.

During the eighteenth and well into the nineteenth century the *Jesuit Relations* were all but forgotten except by an exceedingly small handful of rare-book collectors and librarians, who preserved the two hundred forty-five volumes that survived in the United States and Canada. The rare historian who wished to consult the *Jesuit Relations* was forced to visit one of the ten publicly accessible repositories, five in the United States and five in Canada, that owned just ninety-four of the two hundred forty-five extant volumes. One such historian was Dr. Edmund Bailey O'Callaghan of Albany, New York, who became acquainted with the *Jesuit Relations* while conducting research in the New York State Library about the early patroons or Dutch merchants of New Netherlands (that is, seventeenth-century New York and New Jersey), research that resulted in the publication in 1846 of his first book, *The History of New Netherlands*.

In addition to being a published historian and practicing physician, O'Callaghan was Corresponding Secretary of the New York Historical Society and had lived in Montreal for seven years before moving to Albany, so he doubtless recognized the value of the eight volumes of *Jesuit Relations* he came across in the New York State Library. This recognition prompted him to team up with his friend Jacques Viger of Montreal and begin tracking down every volume (and, later, every manuscript) of *Jesuit Relations* in North America. By dint of writing to librarians, collectors, and other historians

(O'Callaghan handling the United States, Viger canvassing Canada), the two men by 1847 were able to track down the aforementioned two hundred forty-five volumes. Later that year O'Callaghan published a 22-page tract containing an essay that highlighted the importance of the *Jesuit Relations*, a section that identified and briefly summarized each of the forty-one "Cramoisy" volumes, and a calendar "showing what volumes of the *Jesuit Relations* are in this country and Canada, and where they are to be found" (O'Callaghan, *Jesuit Relations of Discoveries*, 22). It would be difficult to overstate the importance of this little tract. Its publication resulted in a buying frenzy among a select few libraries and rare-book collectors (most notably James Lenox of New York City and John Carter Brown of Providence), and stimulated a remarkable resurgence of interest in the *Jesuit Relations*, interest that resulted at the end of the century in the publication of the monumental 73-volume "Thwaites" edition of *Jesuit Relations and Allied Documents*. O'Callaghan's little tract also led directly to Thoreau's reading between 1852 and 1858 of all the *Jesuit Relations* volumes in the Harvard College Library.

Being a voluminous reader of historical writings, Thoreau had likely learned something of the *Jesuit Relations* before Tuesday, 5 October 1852,² but not till that date did he take serious notice of them. The evidence for his "discovery" of the *Jesuit Relations* on that date, while entirely circumstantial, is nonetheless compelling, and the central document for making that case is the sixth volume of his reading notes on American Indians, what he referred to as "IB 6" or "Indian Book 6."³

On p. 51 of "Indian Book 6" Thoreau began extracting from the first volume of Henry Schoolcraft's *Historical and Statistical Information Respecting the History, Condition, and Prospects of the Indian Tribes of the United States*, which he had borrowed from the library of the Boston Society of Natural History on Monday, 26 July 1852. He filled just five pages of his notebook with extracts from Schoolcraft when, on portions of pp. 56–57, he extracted a few passages from Sherard Osborn's *Stray Leaves from an Arctic Journal*. Although he mentions Osborn's book in his journal entry of 28 August 1852, this mention is slightly misleading for dating purposes because after filling pp. 57–122 and the top of p. 123 of "Indian Book 6" with more extracts from Schoolcraft, he extracted a single sentence from an article titled "Oregon: General View of the Country"—and that article appeared in the *New-York Semi-Weekly Tribune* on 27 August 1852. He subscribed to this newspaper at the time and generally seems to have received issues from New York City through the mails within a day or two of their publication. So it is likely that he wrote the extract on p. 123 of "Indian Book 6" very soon after 27 August 1852, probably on the 28th or 29th—that is, just about the time he mentioned Osborn's book in his journal.

Interestingly, after this 73-page spate of extracting in August, Thoreau seems not to

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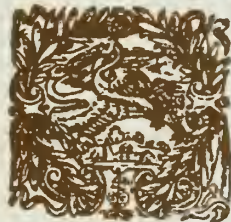
NOUVELLE FRANCE

EN L'ANNEE 1636.

Enuoyée au

R. PERE PROVINCIAL
de la Compagnie de IESVS
en la Prouince de France.

Par le P. Paul le Jeune de la mesme Compagnie,
Superieur de la Residence de Kebec.



A PARIS,

Chez SEBASTIEN CRAMOISY Imprimeur
ordinaire du Roy, rue saint Jacques,
aux Cicognes.

M. DC. XXXVII.

AVEC PRIVILEGE DU ROY.

Title Page of one of the seven extant
volumes of the "Cramoisy" edition
Jesuit Relation for 1636

have extracted any passages at all during the month of September. (There is a single possible exception: five lines at the top of p. 124, "Indian Book 6," remarking on illustrations of stone implements in the Schoolcraft volume, but Thoreau could just as well have written these five lines later, just before returning the volume to the library.) His journal indicates that September was a very full month for him, so perhaps he was too busy to read and keep notes. In any case, as September rolled into October, the Schoolcraft volume became seriously overdue at the Boston Society of Natural History (the checkout period was one month), and Thoreau seems to have made a special trip into Boston on 3 October 1852 to return the book. He was back in Concord in time for his customary afternoon walk, so he must have left early that Sunday morning (an odd time of the week to return a library book). Had he taken the first Boston-bound train, he would have arrived at North Station at about 7:45 a.m., and the walk to and from the library (almost a mile each way, from North Station to Mason Street, one block southeast of Boston Common) would have taken him no more than forty-five minutes. Given half an hour or so at the library and the return on the train, he could easily have been back at Concord in time for his afternoon walk to Flint's Pond, Heywood's Peak, and Walden Pond.

While in the library of the Boston Society of Natural History he picked up three books: Harlan's *Fauna Americana*, volume 1 of Kirby and Spence's 4-volume *Introduction to Entomology*, and Schoolcraft's *Narrative of an Expedition through the Upper Mississippi to Lake Itasca*. Having returned the first Schoolcraft volume, he wrote "Oct. 3" in the library's register under the "When returned" column and recorded in the register the three books he had just picked up, writing beside their titles, "H. D. Thoreau Oct. 3" ("Librarian's Record," pp. 115, 117).

Two days later, Tuesday, 5 October 1852, Thoreau again took the in-bound train from Concord depot, this time getting off at Porter Square in Cambridge rather than crossing the river into Boston, for on this trip he planned to visit the Harvard College Library (as well as the Bunker Hill Monument, it would appear from his journal entry of that day). The library at that time was housed in Gore Hall, on the site of the current Widener Library,

and the librarian there was Dr. Thaddeus William Harris, whom Thoreau had known since his Harvard years—and was the person Dr. E. B. O'Callaghan had been in contact with in the mid 1840s regarding Harvard College Library's holdings of *Jesuit Relations*.

At about the time of Thoreau's 5 October 1852 visit, O'Callaghan would recently have been back in touch with Dr. Harris and other librarians around the country because he was planning to publish a broadside updating the calendar he had published in his 22-page tract five years earlier. Again, one of the consequences of that tract was a buying frenzy among libraries and collectors, so many of the two hundred forty-five extant volumes had changed hands in those few short years. A broadside would be sufficient to show where the volumes had gone, who now owned them, and, of course, O'Callaghan would have needed to contact Harris about any changes in Harvard's holdings.

I have not been able to learn if Dr. Harris mentioned O'Callaghan's tract to Thoreau or not, although I think it likely that is how Thoreau came to read the tract. However he may have learned of the tract, it is almost certain that he read and extracted passages from it during his visit to Gore Hall that Tuesday. For one, there is no record that he ever borrowed and took home the tract owned by Harvard College Library, and none of the other libraries he is known to have used appear to have owned a copy of the tract. Also, the extracts from O'Callaghan's tract appear on pp. 124–125 of "Indian Book 6," just after the five lines from Schoolcraft about stone implements (the volume Thoreau returned on 3 October 1852). Further, directly following the O'Callaghan extracts in "Indian Book 6" are thirteen pages of extracts (pp. 125–137) from two of the three books Thoreau borrowed from the Boston Society of Natural History library on 3 October 1852.⁴ Moreover, before leaving Gore Hall that Tuesday, Thoreau appears to have formulated a resolve to read all of the *Jesuit Relations* at the Harvard College Library, probably as a direct consequence of reading this sentence on p. 6 of O'Callaghan's tract: "No historian can enter fully into an investigation of the circumstances attendant on the first settlement of this country, without being conversant with [the *Jesuit Relations*], and those who pretend to acquit themselves of such a task without previously studying these works, afford only a proof of their unfitness for the duty." Given Thoreau's interest in American Indians, and in the discovery and early settlement of America (manifested in his *A Yankee in Canada* and *Cape Cod* research, not to mention in his reading notebooks), that sentence must have struck him with particular force. And, finally, as he left Gore Hall that Tuesday, Thoreau took the first step toward getting his mind around the *Jesuit Relations*—he borrowed the two earliest volumes Harvard owned. His extracts from the first of those two volumes, the *Jesuit Relation* for 1633, begin on "Indian Book 6," p. 137 and end on p. 154, followed by his extracts from the *Relation* for 1634, which appear on pp. 154–164 of "Indian Book 6."

Notes

1. "History of the Jesuits." My description of the *Jesuit Relations* is drawn from this source, Brisebois, O'Callaghan's *Jesuit Relations of Discoveries*, and Thwaites's introduction to *Jesuit Relations and Allied Documents*, as well as my own reading of the English translations in *Jesuit Relations and Allied Documents*.

2. Thoreau certainly read about the Jesuits in, for instance, Bancroft's *History* (1: 27–29), but in the pre-1847 editions



Bancroft does not specifically refer to the *Jesuit Relations*. Emerson had a set of this famous work, as did the Concord Library, and Thoreau quotes from the set in a manuscript dated January 1840 (Sattelmeyer, 127). Probably he first read Bancroft while at Harvard, for the first volume (where the Jesuits are mentioned) had been published to great acclaim in 1834, toward the end of Thoreau's freshman year.

3. Thoreau, ["Indian Book 6"], which has often been mistakenly identified as the *fifth* volume of Thoreau's Indian notebooks, but there is no question whatever that Thoreau himself referred to it as the *sixth* volume.

4. Seven pages from Schoolcraft's *Narrative of an Expedition* ("Indian Book 6," pp. 125–131), followed by six pages from Harlan's *Fauna Americana* ("Indian Book 6," pp. 132–137).

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of Delaware (Oxford UP, forthcoming). He teaches architectural history at the University of Delaware, Goucher College, and Johns Hopkins University. **Randall Conrad** has contributed to critical and scholarly journals including *ESQ* and the *Thoreau Society Bulletin*. He is the originator and director of The Thoreau Project, an educational Internet resource dedicated to Thoreau and his times, available at www.calliope.org/thoreau. A member of the Thoreau Society and the Emerson Society, the American Society of Indexers, and Phi Beta Kappa, he was educated at Harvard and Columbia, and resides in Lexington, Massachusetts. **James Dawson** lives in Trappe, Maryland, and has been a member of the Thoreau Society since 1975 and a life member since 1985. He has been collecting Thoreau since he first read *Walden* in 1972. Jim is a dealer of used and rare books, and has owned the Unicorn Bookshop in Trappe since 1975. He has published articles in several periodicals, writes a monthly column for *The Journal of Antiques and Collectibles*, and wants to point out that all five of his articles previously published in the Bulletin have been serious. (Yes, *Waldeena* is a spoof!) **Gerard I. Kenney** lives in Ottawa, Canada, and became a member of the Society this year. Gerry is a retired telecommunications engineer who worked in the Canadian Arctic for a number of years and fell in love with that part of the world. Writing has long been his avocation. He published a book on the Arctic in 1994 entitled *Arctic Smoke & Mirrors*, and is soon to publish another, entitled *Icebound!*, about the discovery of a large part of the Canadian arctic by the Norwegian explorer Otto Sverdrup in the ship *Fram* from 1898 to 1902. Gerry's work has also appeared in many periodicals, including *Canadian Geographic*, *Nature Canada*, and *Organic Gardening*. **Bradley P. Dean** edits this Bulletin and lives in West Peterborough, New Hampshire, where he is working on an edition of *The Notebooks of Henry D. Thoreau, 1848–1861*. Brad joined the Thoreau Society in 1978, became a life member in 1985, and edited *Faith in a Seed* (Island Press, 1993) and *Wild Fruits* (W. W. Norton, 2000).

☞ *Kingfisher* is the "Newsletter of the Chicopee River Watershed Council," which is itself a "community based environmental advocacy organization" based in Chicopee, Massachusetts. The following Thoreau passage appears across the top of the first page of *Kingfisher* number 55 (January 2003): "Does not the landscape deserve attention? What are the natural features that make a township handsome? A river with its waterfalls and meadows, a lake, a hill, a cliff, or individual rocks, a forest, and ancient trees standing singly; such things are beautiful, they have high use which dollars and cents never represent."

☞ A few months ago Beth Witherell received an e-mail query from Jim Hammond about a re-telling of the biblical parable of the talents. Several preachers who post their sermons online have attributed to Thoreau this version of the parable, which discusses a king with three sons, each with a special talent, two of whom use their talent wisely, and one of whom, a violinist, squanders his talent. Witherell was unable to locate anything in Thoreau's writing approximating this refashioned parable. After research on the Web, your editor was able to track the misattribution to a sermon discussion group that, according to Richard Fairchild, has been around for a long time and has been known to perpetrate such misattributions. To read one such posting, see www.stbarts.org/ser111499.htm.

☞ On 30 December 2002, Alex Chadwick of National Public Radio's "Morning Edition" interviewed author Verlyn Klinkenborg, whose new collection of essays, *The Rural Life*, had

Notes & Queries

☞ We are grateful to the authors who contributed articles for this number of the Bulletin. **W. Barksdale Maynard** lives in Newark, Delaware, and joined the Thoreau Society in 1986. He is author of *Architecture in the United States, 1800–1850* (Yale UP, 2002), *Walden Pond: A History* (Oxford UP, 2004), and *Buildings*

recently been published. The book contains a passage about the Thoreau Institute dedication in May 1998, which Klinkenborg attended, and Chadwick inquired about the passage during the interview. Chadwick: "There is a piece here that is an absolutely hilarious account of human doings at the dedication of the Thoreau Institute—that's a conservation initiative brought about by a rock star—but even there, you go back to Thoreau and observations of nature." Klinkenborg: "Well, it was a very odd moment. You're standing watching a piece of land being dedicated to commemorate Thoreau, someone who was a true naturalist, and who had what I think of as a sort of very radical vision of America and how it worked. President Clinton and his wife were there, and what's hilarious about it is that out of the woods came bounding onto the stage Tony Bennett, to sing a verse of 'America.' It was just the strangest moment I've ever witnessed, because it was as if we were seated out front of a Las Vegas stage, waiting for Tony Bennett to come on." Chadwick: "To sing in honor of Henry David Thoreau." Klinkenborg: "Exactly. Hard to imagine anything stranger, anything less Thoreauvian, but that's the sort of thing in that setting that naturally leads you back to think about what Thoreau means, the sound of a man trying to express an intimate relationship between humankind and the natural world that surrounds us." To hear the entire interview, visit discover.npr.org/rundowns/segment.jhtml?wflD=895596.

☞ A short documentary film, *The American Evolution: Realizing Freedom*, directed by Scott W. Snare, produced by Connie Baxter Marlow, and featuring Thoreau scholar Bradley P. Dean and Thoreau interpreter Richard Smith, among others, aired at the Wheeler Opera House in Aspen, Colorado, at noon on 2 April as part of the 12th Annual Aspen Shortsfest International Short Film and Video Festival. According to the press release, "The film traces the rebellious nature of the Founders of America [and] the independent nature of the American mind"—and portrays Thoreau's contribution to American freedom as an intellectual and moral extension of the political developments of the American Revolution.

☞ On MassBird, a computer list of daily bird observations in Massachusetts, Mary Small of Concord reported, "This evening [6 April 2003] while walking at Walden Pond my husband and I heard a loon yodel. He scanned with binoculars and located it off Red Cross Beach, across the pond from where we were. We watched it for 5 or 10 minutes, amazed to see one so close to Boston (our last sightings were at Baxter State Park in Maine)." Other birders responded that Common Loons are frequently seen on the Massachusetts coast during the winter. And they do visit Walden and Flint's Pond in Lincoln during migration. In the summer, they now nest in several locations in Massachusetts, such as Quabbin and Wachusett Reservoirs. At Wachusett, the state has built in the middle of the reservoir floating nesting platforms that rise and fall with the water level. One birder concluded, "In every case, they are wonderful to see!"

☞ The 4 April 2003 Toronto *Globe and Mail* features "A Letter to America" from the Canadian poet, novelist, and critic Margaret Atwood, who writes passionately against the Homeland Security Act, the hostilities in Iraq, and other recent American doings. Strangely, though, on her way to those topics, she botched her literary timeline: "You [America] wrote some of my favorite books. You created Huckleberry Finn, and Hawkeye, and Beth and Jo in 'Little Women,' courageous in their different ways. Later, you were my beloved Thoreau, father of environmentalism,

witness to individual conscience; and Walt Whitman, singer of the great Republic; and Emily Dickinson, keeper of the private soul."

☞ According to the 6 December 2002 *Newsday*, a New York City newspaper, a new apartment complex called Walden Pond in East Moriches on Long Island was designed for tenants over 55 years of age and was built on the site of a former landfill. The 324 apartments at Walden Pond rent for \$1,200 (one-bedroom, one-bath units) and \$1,600 (two-bedroom, two-bath units); and the complex features a gymnasium, indoor spa, movie-viewing area, social room, billiard room, library, and golf greens for putting and chipping.

☞ Rebecca Solnit's "Let Them Eat Toast: A Rainbow, a Loaf of Bread, and the Battle to Protect the Poetry of the World" (*Orion*, January/February 2003) names Wordsworth and Thoreau as two who "are often framed as nature writers, as though politics and nature took place in separate arenas, but even a short stroll or a single sentence can connect them." Solnit notes, "After all, Thoreau exited the prison where he'd spent the night protesting slavery to lead a huckleberrying party."

☞ In *Harvard and the Unabomber: The Education of an American Terrorist* (W. W. Norton, 2003), author Alston Chase assesses 1996 press coverage describing Theodore Kaczynski as "a back-to-nature nut who had built his shack as an 'exact replica' of the cabin Thoreau had constructed on Walden Pond in 1845" (p. 124). "Like many American intellectuals before him, from Thoreau to Edward Abbey, [Kaczynski] would form a plan to seek personal renewal in nature" (p.292).

☞ Derek Jeter is shortstop for the New York Yankees baseball team—a pretty good shortstop, from what we gather. He and sportswriter Jack Curry have a book out: *The Life You Imagine: Life Lessons for Achieving Your Dreams*. One of them may have read *Walden*.

**"[I]f one advances confidently
in the direction of his dreams,
and endeavors to live the life
which he has imagined, he will
meet with a success unexpected
in common hours."**

Walden, "Conclusion"

☞ The opening paragraph of Scott Allen's review of *The Illuminated Walden* in the *Boston Globe* of 11 March 2003: "Let's face it: Only Plymouth Rock rivals Walden Pond on the list of Massachusetts' most disillusioning historic sites. First-time visitors expect grandeur, or at least unspoiled nature, in the place where Henry David Thoreau came to 'live deliberately' 160 years ago—his remote, rustic cabin becoming what many regard as the birthplace of the modern environmental movement. They find, on a sunny summer day anyway, traffic slowed to a crawl in front of a state park crowded with bathers, hikers, picnickers and others trying to beat the heat. It's hardly a place for spiritual renewal."

☞ Lorraine Adams ends her article "The Write Stuff"

(*American Prospect*, February 2003, pp. 39–41) with a long comparison of Dave Eggers and the editors of McSweeney's magazine to the Transcendentalists, and claims, "Today, the Transcendentalists (who *did* write about abolishing slavery and women's rights) have been drained of their engagement, becoming in the popular imagination little more than nature lovers extolling the beauty of Walden Pond and renouncing society."

☞ Philip Harnden's *Journeys of Simplicity: Traveling Light with Thomas Merton, Basho, Edward Abbey, Annie Dillard & Others* (SkyLight Paths, 2003) contains micro-essays about some famous travelers, along with enumeration of their gear, including several pages on Thoreau (pp. 24–29). One Thoreau list dates from his 1857 canoe trip into the Maine woods, while the other (from *Walden*) describes things in his house at the pond.

☞ Jeannie Patton begins her article, "Zen and the Art of Shoveling Snow" in the March 2003 *Mountain Gazette*, with a quotation that she and many others have attributed to Thoreau but that no one has ever found in Thoreau's writings: "Many men go fishing all of their lives without knowing that it is not fish they are after."

☞ Frank Crocitto has recently published *Emphatically Emerson* (New Paltz, N.Y.: Candlepower, 2003), a compilation of Emerson's passages formatted with line breaks to look on the page like poems. The promotional literature accompanying review copies states that this is the first in a new series of "books focused on the Transcendentalists" and that "The next book in the series will be entitled *Thoroughly Thoreau*," presumably a similar compilation of prose done up as poetry.

☞ Betty Stevenson pointed out in her 10 February 2003 column in the Attleboro, Massachusetts, *Sun Chronicle* that some of Thoreau's comical remarks in *Walden* are priceless, one of her favorite being this one, on looking for firewood: "An old forest fence which had seen its best days was a great haul for me. I sacrificed it to Vulcan, for it was past serving the god Terminus." Stevenson continues, "What really cracked me up was reading an actual rejection letter sent to Thoreau, which is like some idiot telling Tiger Woods that he doesn't know what he's doing in his chosen profession."

☞ An article titled "'Wabi Sabi' Infuses Rustic with Meaning" by Joyce Cohen in the "At Home" section of *USA Today* on 10 January 2003 lists Thoreau as a "Noted practitioner" of the "earthy aesthetic with the catchy name," presumably because *Wabi sabi* satisfies the "craving for simplicity and naturalness in today's high-tech world," according to Leonard Koren, who articulated the concept for Westerners in his 1994 book, *Wabi-Sabi: For Artists, Designers, Poets & Philosophers*.

☞ Mary Walker, widow of Eugene Walker, recently sent us a copy of a letter dated 29 March 1963 addressed to her-late husband from Hayward Cirker, at that time the President of Dover Publications. Cirker reports to Walker that the two-volume Dover edition of *The Journal of Henry D. Thoreau* had just become available and that Walker would soon get a complimentary set in the mail. "Your interest," Cirker writes, "encouraged us to bring this great work back into print, and we are very much in your debt, as is every reader and student who may profit from the availability of our edition." Dover was in two volumes able to reprint volumes 7 to 20 of the 1906 Houghton, Mifflin set of *The Writings of Henry D. Thoreau* by printing four original pages on a single large-format page. For many Thoreauvians, the Dover set has for decades been *the* set of Thoreau's journal.

☞ On 31 March 2003 Wordsmith.org's "X-Bonus" quotation emailed to "A.Word.A.Day" subscribers was from *The Maine Woods*: "Every creature is better alive than dead, men and moose and pine trees, and he who understands it aright will rather preserve its life than destroy it."

☞ The spring 2003 issue of ConcordMA.com, the online magazine (or "ezine"), features quotations by Emerson about Thoreau selected by Leslie Perrin Wilson.

☞ Society member Marty Delahanty of New South Wales, Australia, informs us that Thoreau's copy of *Leaves of Grass*, which as we reported in the last Bulletin was sold at a Sotheby's auction, went for US\$119,500 to someone Delahanty believes was a Whitman collector.

☞ Society member Ron Faraday has applied to Pennsylvania's Adopt-A-Highway program to pick up litter from a two-mile stretch of Saylor Avenue in Plains, Pennsylvania, at least four times a year and a roadside sign will state that the Thoreau Society has adopted that section of the roadway. Ron would be pleased to have other members help, if they like. He can be contacted at 116 Cedar Street, Exeter, PA 18643; (570) 654-2037; ronrules34@juno.com.

☞ Doug Finch in the March 2003 *Journal of Antiques and Collectibles*, pp. 60–61, mentions some interesting and amusing Thoreau-related FDCs or "First Day Covers." We've asked Jim Dawson to write a fuller account of Thoreau FDCs and will present his article in a future number of the Bulletin.

☞ Sandy Petrulionis sends us a review of Nicols Fox's recent book *Against the Machine: The Hidden Luddite Tradition in Literature, Art, and Individual Lives* (Island Press/Shearwater Books, 2003; reviewed in the Spring 2003 *onearth* magazine, p. 40), in which Thoreau is included with John Muir, David Brower, and Wendell Berry as among "America's own crop of neo-Luddites."

☞ Philip Chadbourne, who writes the "Independent Thought" column in the *New Hampshire Gazette* and describes himself as "a reasonable voice in an unreasonable world," cited Thoreau and the 1960s-era play *The Night Thoreau Spent in Jail* in his 14 February 2003 column, titled "It's Not Un-American To Be Critical." Chadbourne believes that "Regardless of one's position in the [invasion of Iraq], we should all be grateful that anti-war demonstrators take to the streets urging all of us to re-evaluate our respective positions."

☞ A Society member recently purchased a stereoscopic view of Lake Walden Picnic Grounds (ca. 1870) on e-Bay, the online auction site, for \$84. Another Society member used e-Bay to pick up an issue of the 2 August 1854 *New-York Tribune*, which contains one of the first printings of "Slavery in Massachusetts" (total price, with shipping, under \$30). And an e-Bay entrepreneur is selling brass pocket compasses with the engraved inscription "Go confidently in the direction of your dreams. Live the life you have imagined. Thoreau." Opening bid is \$19.95, or one could be purchased outright for \$24.95. U.S. shipping and handling, \$4.30.

☞ Dustin Brandt at the Society's Penn State-Altoona membership office informs us that Society members live in the following twenty-five countries: Argentina, Australia, Austria, Canada, France, Germany, Iceland, India, Israel, Italy, Japan, Mexico, Netherlands, New Zealand, Poland, Romania, Russia, South Korea, Spain, Sweden, Switzerland, Taiwan, Turkey, United Kingdom (England, Northern Ireland, Scotland, Wales), United States.

Additions to the Thoreau Bibliography

Bradley P. Dean

- Adams, Raymond. "Thoreau's Birthday July 12[,] Thoreau and the Concord of 1635." *Concord Journal*, 11 July 1935, p. 4. An "annual contribution" by the early Thoreau scholar who was also the first president of the Thoreau Society—about Thoreau's ability to look out upon the Concord landscape "and return it intact to the Indians," that is to say, to imagine what Concord was like before the white settlers arrived in September 1635.
- Andrews, Barry. *Emerson as Spiritual Guide: A Companion to Selected Essays for Personal Reflection and Group Discussion*. Boston: Skinner House Publishing, 2003. 128p. paperback (ISBN 1558964495), \$16. Like Andrews's *Thoreau as Spiritual Guide*, this guidebook was written to make Emerson "accessible and relevant to contemporary religious seekers," including "readers who consider themselves spiritual though not necessarily religious."
- Beam, Alex. "Thoreau's Flighty Angel." *Boston Globe*, 19 December 2002, p. B16. About developer Donald Saunders not wanting to be identified as the potential donor of \$1M toward the repair of Thoreau's birthplace because of "the possibility of kidnapping threats against his family." Apparently, however, "Now Saunders is happy with the favorable publicity and all is right with the world."
- Bellis, Peter J. *Writing Revolution: Aesthetics and Politics in Hawthorne, Whitman, and Thoreau*. Athens, Ga.: U of Georgia P, 2003. 232p. hardcover (ISBN 0820323926), \$39.95. In "Part Three. Thoreau" (pp. 121–152), Bellis portrays Thoreau as oscillating between the attempt "to fashion a mediating space between nature and society" (*Walden* being such an attempt) and periodic shifts "toward an apocalyptic cleansing violence" (Thoreau's abolitionist essays representing such shifts).
- . *Writing Revolution: Aesthetics and Politics in Hawthorne, Whitman, and Thoreau*. Brief, anonymous, untitled review, *Chronicle of Higher Education*, 7 March 2003, p. A20.
- Bennett, Dean B. *The Wilderness from Chamberlain Farm: A Story of Hope for American Wild*. Untitled review by Dale Potts, *Maine History* 41, no. 1 (Spring 2002): 81–83.
- Bosco, Ronald A., and Joel Myerson, eds. *Emerson in His Own Time: A Biographical Chronicle of His Life, Drawn from Recollections, Interviews, and Memoirs by Family, Friends, and Associates*. Iowa City: U of Iowa P, 2003. 320p. paperback (ISBN 0877458421), \$24.95; hardcover (ISBN 0877458413), \$54.95. This compilation does for Emerson what Walter Harding's *Thoreau among His Contemporaries* did for Thoreau—that is to say, it brings him alive to modern readers as perhaps no other single volume can by drawing on dozens of first-hand accounts of the man. If you want to get a good sense of the sort of fellow Emerson was, read this book.
- Broudy, Berne. "Common Ground." *AMC Outdoors* 69, no. 2 (March 2003): 24–29. Account of the author's retracing of Thoreau's route along the Penobscot River. "Having wildness goes hand-in-hand with participating in it; experiencing it is as important as knowing it's there."
- Buell, Lawrence. *The Environmental Imagination: Thoreau, Nature Writing, and the Formation of American Culture*. Untitled review by Edmunds V. Bunkse, *Geographical Review* 87, no. 1 (January 1997): 109–110. "Buell endeavors to demonstrate that Thoreau was working through the cultural constraints of his time to sow the seeds of the ecocentrism that is sought today by environmentally responsible individuals."
- Burns, Allan. "Birds in American Nature Writing: From Thoreau to Terry Tempest Williams." *Birding*, 34, no. 6 (December 2002): 554–566. "For the birder, the writings of Thoreau and his heirs are ... of value principally for aesthetic rather than for historical or utilitarian reasons." Refers to Thoreau's journal as "one of the longest-running regional ornithological studies in American history."
- Church, Forrest. "Emerson's Shadow." *UU World* 17, no. 2 (March/April 2003): 29–31. Perhaps best summed up or hinted at by the following two passages: "Emerson was the quintessential adolescent sage. I don't mean that pejoratively." "To mature as a faith, Unitarian Universalism must step out of Emerson's shadow." Available online at www.uuworld.org.
- Dunlap, Julie, and Marybeth Lorbiecki. *Louisa May & Mr. Thoreau's Flute*. Untitled review by Lee Bock, *School Library Journal Reviews*, 1 October 2002, p. 103; untitled review of this and several other children's books by Liz Rosenberg, *Boston Globe*, 22 December 2002, p. D6.
- Foster, David R. *Thoreau's Country: Journey through a Transformed Landscape*. Untitled review by Joseph S. Wood, *Geographical Review* 89, no. 3 (July 1999): 449–450. A "wonderfully presented ecological and cultural excursion into Henry David Thoreau's backyard."
- Grant, Steve. "Even Thoreau Felt Hemmed In By Fashion; Walden Meets 2002." *Hartford Courant* (Connecticut), 11 November 2002, p. D1. Contrasts Thoreau's remarks about fashion to "news from the runway shows of women's spring fashions in Paris and Milan...."
- . "Old Advice for New Year; Thoreau's Vision of Simpler Life Is Worth another Look." *Hartford Courant* (Connecticut), 28 December 2002, p. D1. A meditative comparison of *Walden*, which the author considers "the greatest how-to book ever written," and "its hands-on, latter-day application, the recently published *Sustainable Planet, Solutions for the 21st Century*."
- Grillo, Thomas. "Community Profile; History and High Prices Set Concord Apart." *Boston Globe*, 1 February 2003, p. C1. Thoreau's hometown "has always been one of the Bay State's most desirable and most expensive communities. The median price for a single-family home was \$620,250 for the first eight months of 2002...."
- Higgins, Richard. "Emerson's Mirror." *UU World* 17, no. 2 (March/April 2003): 22–28. A well-written, informative overview of Emerson in commemoration of the bi-centennial of his birth; includes sections on Emerson's faith, Unitarianism, calling, self, perception, optimism, and future—and is accompanied by a wonderful caricature of Emerson by John T. Quinn III. Available online at www.uuworld.org.
- Hodder, Alan D. *Thoreau's Ecstatic Witness*. Anonymous review titled "Open Book: What's All This about Boodh?" *Harvard Magazine*, 104, no. 6 (July–August 2002): 26.

- Leff, David K. "Thoreau Is More Valuable with His Warts Exposed." *Hartford Courant*, 26 February 2003. Widely syndicated. Leff "is a deputy commissioner with the Connecticut Department of Environmental Protection" and begins his tirade against Thoreau's "environmental contradictions" in this provocative manner: "How often must we be scolded by the shining example of Henry David Thoreau? It is remarkable that a man who died in relative obscurity as the Civil War was getting under way is so frequently exalted as an avatar of simplicity, solitude and living in harmony with nature in an age of increasing complexity, consanguinity and environmental challenge."
- MacGregor, Roy. "Antiwar Protester Draws Inspiration From Thoreau's Call for Civil Disobedience." *Toronto Globe & Mail*, 26 March 2003. Concord massage therapist Alice Daly's application of Thoreau's example to the Iraq crisis. "He'd be against the war; of course he would. He was against the Mexican War. He would think like I do."
- Oates, David. *Paradise Wild: Reimagining American Nature*. Oregon State UP, 2002. Contains a chapter titled "Thoreau in the Literalizing Century: Scientism, Fundamentalism, and the Golden West" (pp. 217–232), which focuses primarily on "Walking." To read the essay literally, Oates, claims, "would be to ignore Thoreau's own instructions and to overlook the rib-nudging that so characterizes this deep, and deeply funny writer. Here as virtually everywhere in Thoreau's writing, an elaborately symbolic, punning, and jokey language continually reminds the reader that the phenomenal world is explored primarily as a means of exploring the spiritual world." Oates concludes that Thoreau's contemporary "followers, for the most part, do not hear his core message, for it is a language of philosophical idealism we simply do not speak.... We do not follow his critique of science; we are not alarmed by taxonomies and data collecting; we do not think they erode our ability to really get at nature." Oates is a gay ex-Baptist mountaineer descended from naturalist William Bartram and has written a refreshingly energetic, sometimes erratic, but pervasively passionate and wide-ranging book.
- Otterberg, Henrik. "Thoreau's Rhetoric of Man and Machine in 'Resistance to Civil Government.'" In *Ten Nordic Studies in the History of Rhetoric*, edited by Pernille Harsting and Stefan Ekman. Copenhagen: Nordisk Netværk for Retorikkens Historie, 2002. Pp. 157–167. "Focuses on the dominant trope of 'man and machine' in Thoreau's essay. Both the straightforwardness of the exposition and the ethos of the narration prove ... the influence of a 19th-century Harvard schooling in rhetoric and [Emersonian] moral philosophy" ("Preface," p. 10).
- Read, Brock. "American Transcendentalism Web." *Chronicle of Higher Education*, 22 November 2002, p. 54. About the popular website of Ann M. Woodlief, an associate professor of English at Virginia Commonwealth University, which website features writings by and about Thoreau, Emerson, and other transcendentalists.
- Sanborn, Franklin B. *The Personality of Thoreau*. Anonymous review titled, "Frank B. Sanborn on the Personality of Thoreau," *Brooklyn Daily Eagle*, 21 December 1901. Includes a photo of the house site at Walden Pond titled "Marked by the Cairn of Stone" and credited "From the Book Buyer."
- Sinacola, Chris. "Thoreau, You Talk too Much; Philosopher Prone to Soliloquize." Worcester, Mass., *Telegram & Gazette*, 13 November 2002, p. B1. Contrasts Thoreau "as ably portrayed by Richard Smith of West Acton" (who'd read "Slavery in Massachusetts" and "A Plea for Captain John Brown") with "Almon Clark, an assistant surgeon in the 10th Vermont Regiment during the Civil War," whom the author met "in a stack of old papers [he] was sifting through"—and finds that while Thoreau is appealing to 17-year-olds, "as you grow up and Thoreau doesn't, it gets harder to understand just what he was talking about."
- Talley, Sharon. "Thoreau's Journey to Cape Cod: A Psychohistorical Perspective." *Colby Quarterly* 38, no. 4 (December 2002): 374–389. Drawing on psychoanalysis, contemporary newspaper accounts of the wreck of the *St. John* (described in the first chapter of *Cape Cod*), and "Thoreau's biographical context," Talley suggests that we may, "at least in part," be able better to understand "Thoreau's manipulation of historical events" relating to the shipwreck "as his unconscious escape from psychic conflict," from which presumably possible and perhaps partial insight "we ultimately gain a fuller appreciation of Thoreau the man and Thoreau the artist that, in turn leads to a better understanding of his individual literary works and the overall model of form and substance upon which they are based."
- Temes, Peter. "Thoreau in the Bronx." *Common Review* 1, no. 4 (Fall 2002): 33–36. Having studied Thoreau in a graduate course taught at Columbia by Carl Hovde, the author recounts his discussion with two other parents about how *they* would "go about living deliberately, confronting [*sic*] only the essential facts of life, sucking out all the marrow of life."
- Thoreau, Henry D. *Autumn*. Edited by H. G. O. Blake. N.p.: Elibron Classics, 2002. 476p. paperback, \$16.95. A facsimile reprint of the 1893 edition published by Houghton, Mifflin, and Co. Visit www.elibron.com and search for "Thoreau."
- . *On the Duty of Civil Disobedience*. N.p.: Xlibris, 2001. Downloadable eBook, Microsoft Reader Desktop (0.6 MB), (ISBN 5552050754), \$1.99. The source edition is not indicated. Visit www.elibron.com and search for "Thoreau."
- . *Faith in a Seed: The Dispersion of Seeds and Other Late Natural History Writings*. Untitled review by George P. Malanson, *Annals of the Association of American Geographers* 84, no. 4 (December 1994): 746–747. "This book is highly recommended for biogeographers and ecologists and it will be of interest to all scholars of environmentalism. It could be a starting point for a reinterpretation of the roots of postmodern environmentalism." Untitled review by John Kupfer, *Professional Geographer* 47, no. 2 (May 1995): 232–234. "Thoreau's discussions of seed dispersal, vegetative reproduction, tradeoffs between seed dispersability and species competitive ability, the notion of forest succession and how it is affected by seed dispersal, and seed bank dynamics were far ahead of the time." Untitled review by Ruth Hansen, *Clintonia* 17, no. 2 (March–April 2002): [1–2].
- . *The Illuminated Walden: In the Footsteps of Thoreau*. Review by Scott Allen, "Viewing Walden Pond as Still Life," *Boston Globe*, 11 March 2003, p. C2. "For anyone who has been disappointed by the pilgrimage to Concord to see Thoreau's world, Wawrzonek's results will make it clear what

all the fuss is about.”

———. *The Maine Woods*. Introduction by Edward Hoagland (1988). Untitled review by David T. Brown, *Canadian Field-Naturalist* 103, no. 4 (October–December 1989): 629–630.

“*The Maine Woods* remains an absorbing, convivial, often buoyant chronicle of the natural history, native culture, and settling of the American northeast, as well as an entertaining and informative guide to roughing it, 19th-century style. Though perhaps less profound than *Walden*, the *Journal*, or the important expository essays, it adds flesh and substance to the popular caricature of ‘Thoreau-by-the-pond,’ and provides further opportunity for contemplating the thoughts of one of the most important natural philosophers of the New World.”

———. *Meditations of Henry David Thoreau: A Light in the Woods*. Compiled and edited by Chris Highland. Berkeley, Calif.: Wilderness Press, 2002. 146p. paperback (ISBN 0899973213), \$11.95. A compilation of passages from various Thoreau works, each passage accompanied by a quotation from a predecessor, contemporary, or follower of Thoreau’s, with several photographs throughout—all selected and designed to affirm Thoreau’s “down-to-earth philosophical spirituality.”

———. *A Plea for Captain John Brown*. N.p.: Xlibris, 2001. Downloadable eBook, Microsoft Reader Desktop (0.7 MB), (ISBN 5552050746), \$1.99. The source edition is not indicated. Visit www.elibron.com and search for “Thoreau.”

———. *Selections from Thoreau*. Edited and introduced by H. S. Salt. N.p.: Elibron Classics, 2001. 330p. paperback, \$16.95. A facsimile reprint of the 1895 edition published by Macmillan and Co. Visit www.elibron.com and search for “Thoreau.”

———. *Thoreau on Freedom: Attending to Man*. Foreword by Arun Gandhi, introduced and edited by Jeffrey S. Cramer. Golden, Colo.: Fulcrum Publishing, 2003. 125p. paperback (ISBN: 1555914780), \$12.95. The foreword and introduction of this compilation perfectly illustrate the confused thinking about Thoreau that has been painfully apparent in many media reports about anti-war protests during recent weeks. Gandhi asserts in the foreword, for instance, “There can be no doubt that Henry David Thoreau was the father of the modern philosophy of nonviolence,” whereas Cramer notes in the introduction that Thoreau supported Capt. John Brown, the militant abolitionist who raided the federal arsenal at Harpers Ferry in October 1859. Productions like this perpetuate the notion that Thoreau was a pacifist, which he clearly was not.

———. *Thoreau’s Thoughts: Selections from the Writings of Henry David Thoreau*. Edited by H. G. O. Blake. N.p.: Elibron Classics, 2001. 159p. paperback, \$10.95. A facsimile reprint of the 1899 edition published by Houghton, Mifflin, and Co. Visit www.elibron.com and search for “Thoreau.”

———. *Walden*. Narrated by Adams Morgan. N.p.: Commuters Library, 2002. 13 hours unabridged, 12 CD-ROMs (1584721669), \$115. The publisher informs us that this CD set is intended primarily for libraries and that the entire unabridged narration will be available later this year in MP3 format on fewer CDs and therefore at considerably less cost.

———. *Walden*. Narrated by Adams Morgan. 13 hours unabridged, 12 CD-ROMs. Untitled review by Mary McCay, *Booklist* 15 March 2003, p. 1339. “The classic story of self-reliance, *Walden* is perfectly narrated by Morgan, who relays

all the subtleties of Thoreau’s philosophy.”

———. *Walden*. N.p.: Xlibris, 2001. Downloadable eBook, Microsoft Reader Desktop (0.4 MB), (ISBN 5552050762), \$2.99. The source edition is not indicated. Visit www.elibron.com and search for “Thoreau.”

———. *Walden*. Princeton: Princeton UP, 2001. Downloadable eBook, Microsoft Reader Desktop (13.8 MB), 364p. (ISBN 1400810078), \$6.95. Obviously a version of the 1971 Princeton Edition of *Walden*, but whether a facsimile reprint or some other format is not indicated. Visit www.elibron.com and search for “Thoreau.”

———. *Walden; or, Life in the Woods*. N.p.: PocketPCpress, 2000. Downloadable eBook, Microsoft Reader Desktop (0.7 MB), (ISBN 1589291050), \$6.95. The source edition is not indicated. Visit www.elibron.com and search for “Thoreau.”

———. *Walden and Other Writings*. Foreword by Townsend Scudder, edited and introduced by Brooks Atkinson. N.p.: Elibron Classics, 2000. 749p. paperback, \$15.95. A facsimile reprint of the 1937 edition published by Modern Library. Visit www.elibron.com and search for “Thoreau.”

———. *Walden and Other Writings of Henry David Thoreau*. N.p.: Modern Library, 2000. Downloadable eBook, Microsoft Reader Desktop (1.0 MB), (ISBN 0679642021), \$4.95. Although the specific source edition is not indicated, it is presumably either the 1937 or, more likely, the 1950 edition. Visit www.elibron.com and search for “Thoreau.”

———. *Walking*. N.p.: Xlibris, 2001. Downloadable eBook, Microsoft Reader Desktop (1.0 MB), (ISBN 5552050770), \$1.99. The source edition is not indicated. Visit www.elibron.com and search for “Thoreau.”

———. *A Yankee in Canada, with Anti-Slavery and Reform Papers*. N.p.: Elibron Classics, 2001. 293p. paperback, \$10.95. A facsimile reprint of the 1866 edition edited by Ellery Channing and Sophia Thoreau, and published by Ticknor and Fields. Visit www.elibron.com and search for “Thoreau.”

Weightman, Gavin. *The Frozen-Water Trade: A True Story*. New York: Hyperion, 2003. 254p. hardcover (078686740X), \$23.95; paperback (0786886404), \$13.95. A business-oriented history of the New England (primarily Boston-area) ice trade with particular emphasis on Frederic Tudor, whose entrepreneurial activities at Walden Pond in the winter of 1846–1847 Thoreau chronicles in “The Pond in Winter” chapter of *Walden*. Weightman’s interest in Thoreau is suggested by his placing Thoreau in a log cabin beside the pond and his description of *Walden* (“published in 1856 to a resounding lack of interest”) as “an eccentric work in which [Thoreau] attempts to derive some deep philosophical meaning from his observation of the minutiae of daily life around Walden Pond” (167, 170, 168).

White, Richard. “The Natures of Nature Writing.” *Raritan* 22, no. 2 (Fall 2002): 145–161. Ostensibly a review of Peter Matthiessen’s *The Birds of Heaven: Travels with Cranes*, White has some provocative things to say about Thoreau. On half-penny calculations in *Walden*: “This is like a conversation with a father-in-law from hell. It is like listening to Ralph Nader.” On Thoreau generally: “Thoreau is irritating. His life’s work was to be irritating, but the irony, paradox, and satire are essential to his account of his relation to nature.”

Zimmer, Szczepan Karol. *Henry David Thoreau I Jego Otoczenie*.

London: Oficyna Poetow i Malarzy, 1983. 207p. Apparently a previously unrecorded Polish biography of Thoreau.



We are indebted to the following individuals for information used in this Bulletin: Ron Bosco, Clarence Burley, Alan Burns, Randall Conrad, Jim Dawson, Debra Dean, Marty Delahanty, Chris Dodge, Steve Ells, Ron Faraday, Bob Galvin, Dave Ganoe, Amanda Gilfeather, Jayne Gordon, Brandon Hensberger, Chris Highland, Parker Huber, Lewis Hyde, Karen Kashian, Gerry Kenney, John Finley Kiser, Connie Marlow, Barksdale Maynard, Austin Meredith, Wes Mott, Henrik Otterberg, Sandy Petrulionis, Louis Phillips, Gabe Piwonski, Abbie Rorer, Dick Schneider, Mary Walker, Laura Walls, Joe Wheeler, Leslie Wilson, Dick Winslow. Please keep your editor informed of items not yet added and new items as they appear.

**Please submit items for the Summer
Bulletin to the editor before
20 July 2003**

Calendar of Events

MARCH 5–MAY 31, 2003

EMERSON IN CONCORD: AN EXHIBITION IN CELEBRATION OF THE 200TH ANNIVERSARY OF THE BIRTH OF RALPH WALDO EMERSON
If you can get to Concord, Massachusetts, before the end of May, you will certainly want to stop by the Art Gallery on the second floor of the Concord Free Public Library and see this incredible exhibit of eighty-seven Emerson and Emerson-related items—the latest and, we think, the best of a highly impressive series of exhibits put together by Leslie Wilson and her able assistants in the last few years. If you cannot make it to Concord, however, you can still take in the online version of the exhibit by visiting www.concordnet.org/library, clicking on “Special Collections,” and then clicking on “Emerson Exhibit.”

MAY 10, 2003

10 a.m.–5 p.m.

THOREAU ON MOUNT MONADNOCK, AN EXCURSION

Led by Bradley P. Dean, this excursion will begin at Monadnock State Park Headquarters off Route 124 in Jaffrey, New Hampshire. Participants will ascend the 3,165-foot mountain and visit locations mentioned by Thoreau during the last two of his four visits to the mountain (2–4 June 1858, 4–9 August 1860). Bring \$3 (entrance fee to the park), drinking water for the day, lunch in a day-pack, and climbing shoes or boots. Aside from the entrance fee, free to Society members. Please note that while Mount Monadnock is said to be the second most frequently climbed mountain in the world (after Mount Fuji in Japan), the climb is fairly strenuous (1,732-foot elevation gain between the parking lot at Park Headquarters and the summit). Advance registration required; call (781) 259-4750.

MAY 15, 2003

7:30 p.m.

THE MUSKETAQUID PROGRAM: EMERSON'S DIRECT LEGACY

Lecture by Dillon Bustin, Executive Director, Emerson Umbrella Center for the Arts. The fifth and final lecture of this year's

Thoreau Community Lecture Series on the theme “Inspired Minds, Inspiring Places; in honor of Ralph Waldo Emerson's 200th birthday.” Sponsored by the Concord Museum, the Thoreau Institute, and the Thoreau Society. Held at the Concord Museum, light refreshments to follow, free and open to the public (donations to support series appreciated). For more information, call (978) 369-9763 or (781) 259-4750.

MAY 17, 2003

Various starting times

WALKING WITH WALDO: AN EMERSON WALKING TOUR OF CONCORD

Co-sponsored by the Concord Historical Collaborative (in which the Thoreau Society plays an active role), this 3-hour guided walk will enable participants to find the Sage of Concord in his own hometown through the places that inspired his writing and through the words he wrote. The walk will begin and end at the Old Manse, taking town roads and woods paths. Participants must register through Concord-Carlisle Community Education at (978) 318-1540. Starting times are 8:45, 9, 9:15, and 9:30 a.m. The cost is \$20 for adults, \$15 for seniors and students, \$7.50 for children under 12. (Note: The Collaborative recommends that in preparation for the tour, participants attend the gallery talk by Leslie Wilson on May 14 or view the online Emerson exhibit at www.concordnet.org/library/scollect/Emerson_Celebration.)

MAY 22–25, 2003

ANNUAL CONFERENCE OF THE AMERICAN LITERATURE ASSOCIATION

The conference will be held at the Hyatt Regency Cambridge, 575 Memorial Drive, Cambridge, MA 02139. Conference fee: \$75 (\$25 graduate students, independent scholars, retired faculty).

There will be two Thoreau Society sessions:

“Thoreau in His Time: History, Ethnicity, and the Natural World,” chaired by Laura Dassow Walls and featuring Kelli Olson of Piedmont Virginia Community College on “Ethnology and *The Maine Woods*,” Robert Sattelmeyer of Georgia State University on “*Cape Cod*: Towards Transnational Historiography,” and David Robinson of Oregon State University on “This Is My World Now: Thoreau by Moonlight.”

“Transcendentalism and the Eco-Critical Classroom: A Round Table Discussion,” chaired by Sandy Petrulionis and featuring Robert Burkholder of Penn State University on “Revisiting Wildness: Emerson and ‘The Adirondacks,’” Rochelle Johnson of Albertson College of Idaho on “The Place of Thoreau in the Environmental Studies Curriculum,” Sue Ellen Campbell of Colorado State University on “Thoreauvian Walking Journals and Shrines to St. Henry,” and Daniel Patterson of Central Michigan University on “A Senior Seminar in Ecocriticism: Ecology Reborn.”

For more information, visit www.americanliterature.org.

JUNE 3–7, 2003

ANNUAL CONFERENCE OF THE ASSOCIATION FOR THE STUDY OF LITERATURE AND ENVIRONMENT (ASLE)

The conference will be held at Boston University, 871 Commonwealth Avenue, Boston, MA 02215. Conference fee: \$125 (\$65 graduate students). The topic for the conference is from the “Contact” passage in the “Ktaadn” chapter of *The Maine Woods*: “‘the solid earth! the actual world!’: Sea—City—Pond—Garden.” Doubtless this explains why there are six Thoreau sessions:

“The Meaning of Thoreau's Experience on Mt. Katahdin” (Bradley P. Dean on “Contexts for the Contact Passage in

"Ktaadn," Laura Dassow Walls of Lafayette College on "Thoreau's Material Sublime," Ronald Wesley Hoag of East Carolina University on "'A Force Not Bound To Be Kind': The Mountain Wilderness of *Walden* and Other Thoreau Writings").

"Writing in Thoreau's Backyard: A Reading for Undergraduate Nature Writers" (Lisa Paciello of Assumption College on "Newton Hill: Then and Now," Steve Muscatello of Assumption College on "Nature and Solitude at Walden Pond," Kristina England of Assumption College on "A Pure Pond Known as Walden," chaired by Mike Land of Assumption College).

"The Walden Project: Applying Thoreau's Vision to Public School Curricula" (Matt Schlein, Director of The Willowell Foundation, Bristol, Vermont, and the Walden Project, Vergennes, Vermont, and students and faculty from the Walden Project).

"Thoreauvian Connections" (Robert T. Hayashi of University of Wisconsin-Oshkosh on "Beyond Walden Pond: Reading Asian American Literature and the Limits of Ecocriticism," Stephen L. Tanner of Brigham Young University on "Thoreau and Current Motions," Tonia L. Payne of Nassau Community College on "Good and/or Wild? Repositioning Thoreau as Progenitor of the Contemporary Tradition," Jeffrey Wagner of Rochester Institute of Technology on "Free-Riding on Eiseley's Star Thrower, Thoreau's Huckleberry Patch, and Havel's Streetcar in the Local and Global Commons," chaired by Stephen L. Tanner).

"Thoreau by Way of Comparison" (Charlotte Meyer of Edgewood College on "Stepmother Nature: Fear of Nature in the Writing of Isabella Bird and Elizabeth Custer and in Thoreau's 'Ktaadn,'" Linda Rugg of University of California, Berkeley, on "Thoreau into Swedish: Tomas Tranströmer, America, and the Work of Giving Voice to Nature," Jenny Emery Davidson of University of Utah on "From the Hearth to the Woods and Back Again: Treading a Path with Two Literary Woodsmen, Thoreau and Frost," David Savola of Central State University on "'Walking' the Green Hills of Africa: Giving Expression to Nature").

"Reading Thoreau" (Francois Specq of Université Lumière-Lyon2 on "Thoreau's 'Chesuncook' or the Book of Recreation," Devin Corbin of University of Minnesota on "The Work of Belonging: Lockean Improvement, Environmental Restoration, and the Conflicted Status of Labor in the Work of Thoreau," Josh A. Weinstein of SUNY at Buffalo on "The Ecopoetics of Thoreau's Soundscape: The Aestheticizing of 'Sounds,'" Barbara Piatti of Stanford University on "Paddling on the Pond: Literary Pilgrimages to Thoreau's Walden").

For more information, visit www.asle.umn.edu.

JUNE 4–SEPTEMBER 30, 2003

EXHIBIT: RALPH WALDO EMERSON LECTURES IN BALTIMORE, 1843–1872

This exhibit will feature materials from the collections of the Eisenhower Library at Johns Hopkins University and Baltimore's Peabody Institute to focus on the four lectures Emerson delivered in Baltimore between 1843 and 1872, at the last of which Burroughs and Whitman were in the audience. Main Level of Eisenhower Library at Johns Hopkins University, Charles & 34th Streets, Baltimore, MD 21218.

JUNE 14, 2003

9:30–11:30 a.m.

LIQUID TIMELINE: CONCORD'S MILLBROOK

Led by Jayne Gordon and others, this two-mile excursion will follow the brook that flows through the heart of Thoreau's

Concord and will weave together the layers of natural and cultural history to be found along the brook's banks. Participants will meet at the Brooks Pharmacy parking lot on Lowell Road, ¼ mile from Monument Square. Free to Thoreau Society members; call (781) 259-4750 for required advance registration.

JULY 10–13, 2003

ANNUAL GATHERING OF THE THOREAU SOCIETY

The theme for this year's Gathering, in honor of the bicentennial of Ralph Waldo Emerson's birth, will be "Thoreau and the Emersonian Influence." Registration materials mailed with this number of the Bulletin.

AUGUST 14–18, 2003

KATAHDIN EXCURSION

Join Thoreau Society staff for camping and hiking in Baxter State Park, Maine. Registration \$125. For more information or to register call Karen Kashian at (781) 259-4753 or visit www.walden.org/society and under the Site Directory click on Thoreau Society, Activities, and Excursions.

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Established in 1941, the Thoreau Society, Inc., is an international nonprofit organization with a mission to honor Henry David Thoreau by stimulating interest in and fostering education about his life, works, and philosophy and his place in his world and ours; by coordinating research on his life and writings; by acting as a repository for Thoreauviana and material relevant to Henry David Thoreau; and by advocating for the preservation of Thoreau Country. Membership in the Society includes subscriptions to its two publications, the *Thoreau Society Bulletin* (published quarterly) and *The Concord Saunterer* (published annually). Society members receive a ten-percent discount on all merchandise purchased from the Thoreau Society Shop at Walden Pond and advance notice about Society programs, including the Annual Gathering.

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